

Hawaiian Church Chronicle

"For Christ and His Church"

No. 7 - December 1941

THE RT. REV. S. HARRINGTON LITTELL, D.D., S.T.D., *Editor*

MRS. ROBERT T. AITKEN, *Assistant Editor*

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VOL. XXXI.

HONOLULU, HAWAII, JANUARY, 1942

No. 10

HONORING HAWAII'S WAR DEAD ON NEW YEAR'S DAY



ALL HAWAII PAYS TRIBUTE—On the day set aside by Presidential proclamation for national prayer, the community of Honolulu united to give the tribute of flowers, leis, and prayers to the dead heroes of December 7. Pictured above, upper left, at Nuuanu cemetery, is Mrs. Lester Petrie, wife of Honolulu's mayor, laying a lehua lei on the graves of the three firemen who died while fighting flames on an army post. (2) Mayor Petrie and Associate Justice Owen J. Roberts of the U. S. Supreme Court file past the graves of sailors who died in defending Oahu. (3) Mrs. Littell, executive chairman of the civilian committee who planned the memorial service, presents Mr. Justice Roberts with a red lehua lei which he dropped on the heroes graves. (4) A view of the throng whose floral tributes covered part of the communal bed of the war heroes. —Courtesy of the Honolulu Advertiser.

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

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CALENDAR

January 1—Circumcision
January 4—2nd Sunday after Christmas
January 6—Epiphany
January 11—1st Sunday after Epiphany
January 18—2nd Sunday after Epiphany
January 25—Conversion of S. Paul
3rd Sunday after Epiphany
February 1—Septuagesima Sunday
February 2—Purification B. V. M.
February 8—Sexagesima Sunday
February 15—Quinquagesima Sunday

HONOLULANS PAY HOMAGE TO WAR DEAD

The Honolulu Advertiser
January 2nd

Distinguished Visitors Join in Memorial Rites

From all walks of life a pilgrimage went yesterday to Nuuanu cemetery to honor the martyrs of December 7 with flower leis, wreaths, prayers and tears.

Before 8 o'clock flowers of every color and fragrance were pouring into the walled city, anthuriums, gladioli, roses, ilima, poinsettias rich in blossom.

2,000 Attend Rites

At high noon a simple, moving ceremony was held before 2,000 persons who stood with bared heads beside the flower-blanketed graves of sailors and marines and the three Honolulu firemen who died in defending Oahu.

Tom Hiona intoned an ancient Hawaiian chant.

A group of young Hawaiian women sang "Aloha Oe" as a distinguished procession filed past to drop leis on the freshly-turned mounds. In it were Associate Justice Owen J. Roberts of the U. S. Supreme Court, Major General Frank R. McCoy, Brig. Gen. Joseph T. McNarney and Admiral William H. Standley, members of the President's committee to investigate the December 7 attack.

Mrs. Lester Petrie, wife of the mayor and honorary chairman of the civilian committee which arranged the memorial service for New Year's Day, laid red lehua leis on the graves. Mayor Petrie's tribute was a rare white lehua lei.

Civilians sent also a superb wreath to the Halawa Naval Cemetery.

The Hawaiian choir sang "Mai Poina I'au" (Don't forget me) as young and old, rich and poor of Hawaii promised not to forget with their flowers and leis.

The Rev. Keawe Kapeliela prayed in Hawaiian, imploring blessings on all the mothers, widows and other kinfolk who were robbed of their loved one; and on this day, consecrated by Presidential proclamation, asked a renewal of courage to fight on to an early victory.

Sing National Anthem

With misted eyes, the multitude joined in singing The Star Spangled Banner. Then as though remembering not only Pearl Harbor but the lines of Rupert Brooke, "There shall be in that rich earth a richer dust concealed," the hushed throng turned away from the long beds of flowers.

Memorial services were held throughout the day in all Honolulu churches, from 7 a. m. to 3:30 p. m. In accord with President Roosevelt's proclamation of New Year's Day as a national day of prayer, the Inter-Church Federation sponsored these services.

AN OPEN LETTER

From DELOS C. EMMONS
Lieutenant General, U. S. Army
Commanding

United States army authorities are most grateful for and appreciative of the kindness and hospitality shown their people by the civilian population during this emergency period.

The recent evacuation of dependents of army personnel from the various army posts to schools and to private homes in Honolulu was an outstanding example of the fine spirit of service and helpfulness that always comes to the fore in time of emergency.

With practically no notice, many hundreds of the dependents of officers and enlisted men had to get to centers where buses could take them to Honolulu.

Mothers with small children and with young babies had to see that the immediate needs of their children were provided for, that they had sufficient warm clothing, at least a small quantity of prepared food, and in some cases the necessary utensils for the preparation of such food.

In the meantime, in Honolulu, schools

were being made ready to receive the evacuees. And in addition, hundreds of private homes were being thrown open and made available.

It was at this time that the kindness of the people of Hawaii was most evident. It is known that in many cases people with slender means, with facilities that under normal circumstances were considered no more than adequate for their own needs, generously and hospitably opened their homes to strangers, shared with them the best they had, looked after their needs, and did everything possible to make their guests comfortable and cheerful.

Such genuine and spontaneous kindness and helpfulness is not to be passed by without due acknowledgment by the army authorities. It is not possible to thank every individual personally, but army authorities are cognizant of the fact that such kindly assistance in this time of need and anxiety not only gave relief, comfort and a feeling of security to those who were so generously and graciously given aid by members of the civilian community, but that the whole morale of the army, of husbands and fathers at their posts of duty in the field, has been strengthened thereby. The men knew that their dependents were in safe hands and were being cared for. It was a magnificent example of people pulling together with the highest spirit of cooperation in a time of need for a common cause. This spirit of helpfulness and willingness to be of service is one of the high lights following the tragic events of a day that service people and civilians of Oahu alike will never forget.

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Hawaiian Church Chronicle

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VOL. XXXI.

HONOLULU, HAWAII, JANUARY, 1942

No. 10

Our Wartime Christmas in Hawaii

There is no question about the high morale which is being maintained throughout the Islands generally, and on Oahu in particular. Wherever possible in the midst of dislocations which war has brought upon us, our efforts to continue normal Church worship and activities are successful. Nothing could have contributed more to this end than the Christmas season coming just when it did. On all sides and on all of the islands, so far as reports have reached us, among all Christian bodies, we hear that the Christmas season has been one of calm and effective observance.

Congregations have not been as large as they are generally in times of peace. All evening services and festivities have been impossible. But the celebration of the great Birthday has been sincere and devout and cheerful. The blackout on Christmas Eve and also on New Year's Eve resulted in unnatural quiet which most of us had never experienced before at such times. Incidentally, wild parties were notably absent. The Police Department reports that only one arrest for drunkenness was made on New Year's Eve. In fact, the number of persons apprehended for misdemeanors during the past month is an all-time "low" in Honolulu. Families shared Christmas cheer and New Year's festivities with men of the military and naval services as far as they could, seeing that most of the soldiers and sailors were on active duty. Open-house hospitality at the Bishop's House on both Christmas and New Year's Eves from 1:30 till nearly dark, was accepted by many men and civilian hostesses. These receptions brought into the New Year the weekly parties (lectures, entertainments, dances, etc.) which Bishop and Mrs. Littell have given for enlisted men every week since last January.

Practically all of the children's parties were held in our parishes and missions. Offerings were good, in fact surprisingly large for the times. It is certainly true that the season was well kept on the whole, and that outward war conditions and distress did not destroy deep inner experiences of Christmas joy, and we may say, merriment. The religious observance of Christmas has definitely helped carry us into the New Year with an increased calmness and confidence. We hope and pray that 1942 will be a good year. It started well in the widely observed Day of Prayer which our President led the country in keeping.

Convocation Announcement by the Bishop

The Bishop met with the Council of Advice on December 29th to consider the time and program of the next meeting of Convocation. They decided that the Call for Convocation should stand, because of necessary business such as the authorization of the budget for the year, but that the meetings should be shortened as much as possible. It was realized that the uncertainty of communications between the Islands, as well as of general conditions, might make it difficult for delegates from other islands to attend. However, with the majority of the clergy and lay delegates living on Oahu, a quorum can be obtained, particularly if missions on outside islands appoint Honolulu residents to represent them.

In any case, the preparation of annual reports by the clergy and heads of organizations for the year 1941 should be made and sent to the Bishop's Office without delay. Please have your report audited and signed by the auditor.

Should circumstances prevent Convocation assembling at the appointed time, the Bishop and Council of Advice will set a later date. There seems to be no reason why annual meetings of congregations should not take place and delegates elected as usual in January.

The Convocation dates are as follows:

SATURDAY, FEBRUARY 7—a full day's business meetings, following the early Corporate Communion in the Cathedral.

SUNDAY, FEBRUARY 8—United Diocesan Service in the Cathedral at 11 a. m., with possibly a missionary rally, with the choirs of the city, in the afternoon.

The usual Woman's Auxiliary Day would be Monday, the 9th. Any further plans will be announced nearer the time.

(s) S. HARRINGTON LITTELL,

Bishop.

January 3, 1942.

Here and There In The Diocese

Latest Word from Chaplain Perkins

On January 5th the Bishop received a fine letter from Chaplain Kenneth D. Perkins on Midway Island, dated January 2nd. Though censored in spots, the letter contained much of interest, including greetings to all the members of the Church Staff and inquiring friends, as well as this paragraph regarding his Christmas services:

"You may have the satisfaction of knowing that the first Episcopal service on Midway was held during your incumbency of the Bishopric. On Christmas morning at 7 a. m. was held our first service of Holy Communion. Unfortunately, due to strict censorship regulations, I can't give you any details. In fact there are all sorts of things about our life and activities here that I should like to tell you, but no chance now. Some day when peace comes, perhaps we can foregather in the repose of your retirement sanctum, and talk over these turbulent days!"

Mrs. Dudley Carpenter

Word has been received of the death in Washington, D. C. of Mrs. Dudley Carpenter on November 23. Dr. and Mrs. Carpenter were stationed at Pearl Harbor for several years in the late 1920's and were untiring in their interest in the Cathedral and in the Missions of the Church. Mrs. Carpenter's assistance in the educational work of the Woman's Auxiliary was invaluable, and her bible and study classes are still remembered by those who attended.

Clergy on Active Duty in the Services

A letter received shortly before Christmas from Chaplain Kenneth D. Perkins, with the Navy on Midway Island, reported that he was well and very busy. No further word has been received since that time. Chaplain Albert H. Stone, continues in his exacting duties in the Morale Department of the United States Army. Chaplain Edward M. Littell has been assigned to duties in the 298th Infantry, originally composed of the National Guard on Oahu. The Rev. Kenneth A. Bray has been appointed Chaplain of the Hawaii Territorial Guard. Thus four of our

clergy are in the services, and yet we have no Episcopal Chaplain at Pearl Harbor, at any of the flying fields, at the submarine base, or in any of the army posts except one.

The Day of Prayer

The call of President Roosevelt for a Day of Prayer on January 1st was answered officially by the churches throughout the Territory in a carefully organized manner. The arrangements for the united service of prayer were made by the Inter-Church Federation. In addition to services appointed by pastors for their own congregations, two downtown churches were selected for all-day devotions, beginning soon after daylight and continuing almost until dusk. In these two large and historic churches, Kawaiahao and St. Andrew's Cathedral, devotions were conducted hourly by clergy of different ecclesiastical connections for 15 to 20 minutes each, leaving the balance of each hour for quiet personal prayer and meditation. Among the ministers who conducted these services were men of Hawaiian, Chinese, Filipino, Japanese, as well as of Caucasian ancestries. In our own Churches there were celebrations of Holy Communion as well, in observance of the Feast of the Circumcision, the particular one being at the Cathedral at 10 o'clock when the Bishop

celebrated. As the Rev. Norman Schenck, executive secretary of the Hawaiian Board (Congregational), declared: "The importance of this great Day of Prayer is enhanced for us by the fact that it provided an occasion for the most significant united action of Christian bodies on Oahu in our history."

Departure of the Pennells

The Rev. Edward M. Pennell, Jr., rector of St. Andrew's Cathedral parish, and former Canon of the Cathedral, together with the members of his family, departed for the mainland at short notice on Christmas Day. Word of their safe arrival on the coast has been received. We wish to repeat the expression of goodwill in the last number of the Hawaiian Church Chronicle, and to wish success in whatever work Mr. Pennell may enter upon in the future.

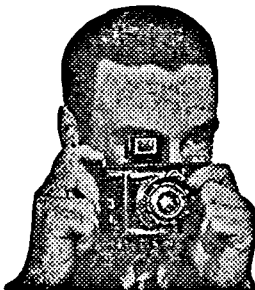
During a Blackout

Lighten our darkness, we beseech Thee, O Lord; and by Thy great mercy defend us from all perils and dangers of this night; for the love of Thy only Son, Our Saviour, Jesus Christ. Amen.

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DAY OF PRAYER

January 1, 1942

"They that wait upon the Lord shall renew their strength."—Isa. 40:31.

"We stand in Thy presence, O Lord, and anew, deliberately and solemnly and to the end, we pledge ourselves to Thee. Take us, our strength, our means, our all, us and our land, for Thine. We dedicate the country Thou has given us to a purer life, a more religious, unselfish patriotism, a deeper loyalty to the great kingship of Thy Son.

"Work out in her, by her, what purposes Thou wilt. She is not ours but Thine henceforth. We are Thy servants. Give us willing and patient hearts and hands till Thou shalt create in all nations Thy chosen pattern of Christian government and Christian liberty. We stand before Thee and know not how to speak. Read Thou our hearts and see our devotion. Thou art our God, and we will praise Thee. Glory to God in the highest, and on earth peace, good will toward men. Amen."—PHILLIPS BROOKS, 1865.

THE FINEST HOUR

By GENE FOWLER

This was written the Monday following the Pearl Harbor attack by Gene Fowler, eminent novelist and motion picture writer. His two sons are in the services—Gene Jr. in the Navy and Will in the Air Corps. Mr. and Mrs. Fowler and Will were recent Honolulu visitors, en route to the South Seas.

You will announce your victory,
But at a time by The Gods decreed,
And not before that time.
Not one hour before, nor one hour after-
ward,
May you place laurel on the heads of the
living,
Or wreaths of laurel on the coffins of
the dead,
Or stand your banners for your children
to look upon—
Banners beautiful,
Ranked in silent eloquence—
The flags of the regiments,
The fleets, festooned on their staffs,
In the memorial halls.
There will be patches of brown among the
folds of these treasured symbols—
The blood-rust of men, anonymous but
immortal.
That day of laurel, of anthems, and of
victory,
Will come, but at a time by The Gods
decreed.

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LA JOLLA, CALIFORNIA

On that day you will announce
To the sons of many peoples who are
America,
To the farmers who are the seed of Poles,
Bohemians, Scandinavians,
To the workers sprung from the loins of
Greek, Irish, Latin sires,
To the communicants at altars, many and
diversified,
To the ones who had, To the ones who
had not—
To one man and all men,
You will announce—
(But at a time by The Gods decreed)
Not your victory alone,
But the story of your finest hour.

* * *

That hour is now upon you,
When you must eat the dead sea apples
of treachery.
In this hour, and with present haste,
You salute the ashes of the three thousand
men of Pearl Harbor.
Their blood is still red upon the banners
That one day will stand
In the memorial halls.

* * *

Three thousand and more men fell in the
first Assassination,
Sons of the many peoples who are Ameri-
ca,
Killed from a deep and tragic sky,
A sky that smiled until that Sunday dawn,
Yes, smiled as did the little brown brothers
of Judas at the council table of Am-
bassadors.
And there may be three thousand men
times ten, times ten,
Before your great victory comes.

* * *

Of the valiant dead will you proclaim
That they fell with lasting honor,
And left to you untarnished shields,
Historic shields to carry high against
Dishonor and the breed of Cain.
This is the heritage.
This is the privilege.
This is the hour—
Perhaps by The Gods decreed,
And granted to the sons of men—
This Finest Hour of all the Time that was,
Of all the Time that is to come.

—Honolulu Advertiser.

WORSHIP: A COMPLEX ACTIVITY

The most important activities in which
man can engage are all complex. The
building of a house or the tilling of a
farm call for many kinds of knowledge
and work. The painting of a great picture

or the composing of a symphony demand
the functioning of many abilities.

The highest activity of which man is
capable is that of the worship of God.
Throughout history man has felt the im-
portance of worship so deeply that he
has consecrated to it all his highest abilities
and his richest gifts. The world's most
noble buildings have been the temples
erected for worship, the greatest music,
sculpture, painting, and literature have
been created in order that man's worship
should be more beautiful. The highest
worship is always a synthesis of the best
of all the arts.

The psychological side of worship is
also complex and calls for the highest
activities of the human spirit. To worship
in spirit and in truth is no passive, simple
act; it is to engage all one's best abilities
in a balanced harmony of thought and
action.

An analysis of Morning Prayer or Holy
Communion will show that there are at
least seven different things that we do in
worship. To worship most really will be
to enter into each of these most genuinely
and intelligently.

These seven elements of worship are:
Prayer, Praise, Confession of Sin, Pro-
fession of Faith, Instruction, Fellowship,
and Giving.

It is a good practice to recognize these
seven factors in every act of true worship
and to plan that each shall have its proper
emphasis both in the conduct of the
service and in the thought and apprecia-
tion of every worshiper.

—D. A. McGregor.

**SAYS DOGS COST MORE
THAN CHURCH SUPPORT**

Cincinnati, Ohio—"Americans love dogs
more than their Church," says Dr. Joseph
F. Fletcher of the Episcopal Graduate
School of Applied Religion. Dr. Fletcher
asserted that in a year Americans spend
\$750,000,000 for their dogs and their up-
keep, while only \$518,953,571 was con-
tributed to churches in the same period.
Pedigreed dogs, he said, cost \$150,000,000
and the balance went for upkeep, includ-
ing show places, galoshes, special dietary
foods, veterinary service, jackets and nail
polishes.

A Scotchman's Prayer

"O Lord, help us all you can, for we
are very determined."

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IOLANI'S CHARTER

A cheering message from the National Council, New York, deferring the time when the Incorporation of Iolani should be effected from December 31st to February 10th, indicates a real understanding of the unavoidable dislocations and consequent delays which war conditions have brought upon us. The appropriation of \$39,000, to complete in full all obligations for the new school property on the Ala Wai Canal, was given on two conditions: namely, the incorporation of the school, and the raising of a by-no-means-small sum of money locally. Both conditions are well on the way to being fulfilled. We have secured in actual cash in the last three months no less than \$22,500 at this end of the line, and only need \$500 more to secure the \$39,000 gift from New York. This would be a fine accomplishment at any time, but coming in the state of emergency, and now in war, it is a most gratifying achievement.

The National Council at its December meeting, studied our draft of the Charter and By-Laws with painstaking care, and sent back general approval, with certain important suggestions for improvement. The Incorporators met on December 29th, accepted all of the suggested changes, adopted the Charter and By-Laws, and signed the application to the proper Territorial officials.

It is not possible to know just when the Charter will actually be granted. There are indications however that in spite of the enormous pressure at this time, official action will not be deferred beyond what is unavoidable.

ACKNOWLEDGEMENTS

We acknowledge gifts and subscriptions for the Hawaiian Church Chronicle which have been received from December 4th to January 2nd. Where the amount is not mentioned, it is \$1.00.

Mrs. John S. Littell, \$2.00; Mrs. E. K. Carnes; Mrs. Lillie M. Layng; Miss Mary J. Mitchell; Mrs. B. A. McConnell; Lt. Col. and Mrs. C. T. Davis; Mrs. B. D. Chambers, \$2.00; Donation through the Bishop, \$200.00; St. Andrew's Cathedral Parish, \$100.00.

A RESTFUL NIGHT

The kind of a night we spend is in a large degree for us to determine. The Christian should at times leave everything in God's hands, and do nothing but lie

back on God's bosom. The opportunity comes every night when we go to sleep. This is the season when the mind and soul should rest not less than the body. We can train ourselves to shed our cares into God's arms if we try. So far from gaining anything we lose much by submitting to wakefulness begotten of anxiety. Anxiety gnaws at the cords of good judgment and leaves us with a warped mind when the day dawns after a troubled night. Sweet sleep delights to respond to the invitation of a peaceful conscience and a mind whose last thoughts sway to and fro in the cradle of God's love. A trustful consideration of God's care of our concerns is frequently the only sleep-giving medicine necessary for distraught nerves.—*From Adventures in Prayer, by Charles Henry Brent.*

SUDANESE ENTER MINISTRY

Yei, Sudan.—With bare feet, according to the custom of their people, and in long white robes, Daniel Deng of the Dinka tribe and Andarea Apaya of the Moru tribe have been ordained to the ministry of the Church of England. They are the first two native Sudanese to be ordained. They were brought up and trained by British missionaries and were ordained by the Rt. Rev. A. M. Gelsthorpe, assistant Bishop of Egypt and the Sudan.

THE CHURCH IS HIS BUSINESS

At first glance the room in Shanghai looked like any modern business man's office, with desk and papers and telephone, but a closer look showed Chinese scrolls on the walls, Chinese tea table and chairs of dark carved wood, a rare porcelain jar, a dwarfed tree in a pot.

It was the office of Mr. Archie Ts'en, prosperous Chinese business man, alert, successful, and a generous donor to the Chinese Church. In his spare time he was president of the Church's board of

missions. He had been comprador or local agent for a large foreign firm for several years, and was increasingly troubled by the business methods generally accepted in that work. Finally, he made up his mind, wrote his resignation, and left the office for the last time.

He resigned from his profitable position, relinquished a salary of \$10,000 a year, and restricted himself and his family to a limited income. He had two reasons for this: he was unable to square the business procedures with his Christian convictions, and he wanted all his time and energy for the work of the Church. He had been trying to serve two masters and found it was impossible.

This is the twentieth year of his service as head of the board of missions. It was ten years ago that he gave up his commercial life, and the whole decade has been packed with his good works.

The Chinese Church, the Diocese of Shanghai, and especially the Church's own western Missionary District of Shensi where the Chinese Bishop, T. K. Shen, is in charge, are greatly enriched through his efforts.

Mr. Ts'en has made the Church the beneficiary of a large life insurance policy as a fund named "for my mother, who brought me up in poverty, my wife, who has helped me all these years, and for a daughter who died."

His management and his contagious devotion have brought the Chinese Church's missionary finances through these war years in extraordinarily good shape. It was Bishop Ingle, formerly of Hankow, and some American friends who provided a scholarship for Mr. Ts'en's early education. Did a scholarship ever yield larger returns?—Epics, from the National Council.

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FAITH REGAINED

From The London Times

In these days very many people wish that they could strengthen or regain their religious faith. They were brought up as Christians and at no time have repudiated the Christian creed. In practice, however, its significance for them seems gradually to have dwindled until it has little relation with their normal thought and conduct. Yet they recognize the hopelessness of materialism as a working creed. They admire the Christian ideal, they envy those who do believe, and in their hearts they wonder whether a return to the simple confidence they once felt is now impossible. Yet the statement that they wish to regain their religious faith must be modified; what they really wish is to find their faith regained. They do not realize that this attitude of aspiration, or even of willing receptiveness, cannot bring about the fulfilment of their hope. A merely passive willingness to believe leads nowhere; it is by an active will to believe that faith must be gained, or regained.

The Will To Believe

Our Lord's insistence on this truth is evident throughout the Gospels. The basis of religion, He taught, is neither feeling nor intellect, but will. Emotion in a limited and intellect in a considerable degree can enrich, strengthen, and justify faith at a later stage, but a definite act of the will must be its source. Christ never tried to excite His hearers into discipleship or to marshal arguments in support of His claims. Quite frankly, He depicted discipleship as a venture, involving struggle and self-sacrifice. No one could be forced into making it; the requisite effort of the will must be voluntary. Those ready for the venture must be prepared to trust and to obey; given this will to believe, He promised, faith would be rewarded in due course by knowledge and understanding. He who resolutely set his will to doing the will of God would come to know the truth of the doctrine, would discover how immeasurably worth while his venture had been. Then, as faith led to knowledge, knowledge in its turn would reinforce faith. Yet always the will to believe must come first; always full conviction about the truth of His words must be the consequence, not the antecedent, of discipleship.

Living Helps Believing

Such is the fact which needs to be remembered by those who are longing in their hearts for a return to faith. The way to be sure about Christianity is to lead the Christian life; the way to grow

certain about the power of prayer is to pray. The will to believe is the essential first step. This principle may be illustrated by a vivid sentence in the writings of Jeremiah. The penitent Israelites, he declares, "shall inquire concerning Zion with their faces thitherward." Nothing will be gained by inquiring concerning, and arguing about, religion unless our faces are turned thitherward. But for those who will face what may be a long and arduous pilgrimage the promise stands: "Seek and ye shall find"; certainly will be theirs at the last.

PRAYER FOR ENEMIES

The subject of prayer by Christians for the enemies of their country raises some real difficulties. Those who believe their country to be fighting for a true principle against a false are bound in some way, direct or indirect, to pray for national victory. Again, prayer that the enemy may be converted and forgiven, though a necessary part of Christian practice, needs to be carefully guarded if it is to avoid smugness and self-satisfaction. One way out may be found by harking back to first principles. The reason why the Christian must pray for victory in a righteous cause is that he believes that cause to be nearest to the will of God. Then let him pray confidently for the fulfillment of God's will, and all the essential requirements of his national duty are included. Similarly, if he prays that all men may be forgiven their sins, and delivered from the power of sin, he embraces the spiritual needs both of his enemies and of himself, without any suggestion that he is himself without fault.

We petition the Throne of Grace for universal needs in terms that can be universally employed. We are interested, in the suggestion that, as a Christian test for the appropriateness of special war prayers, it should be possible for the Christians of any belligerent country to use them.

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BATTEN THE HATCHES

The spiritual life, says Baron von Hügel is like the voyage of a ship. We know when we set out upon it that, no matter how calm the sea may be at the moment, there are certain to be storms ahead. Therefore we must securely fasten down some substantial pieces of furniture and make sure that there is no loose ballast to cause damage when the waves rise and the wind begins to blow.

So it is with our spiritual life, and now is a good time for us to see to it that our religious convictions are firmly fastened down against the buffeting of future stress and storm. Sickness or accident, bereavement or stark tragedy, the shadow of death, may lie ahead, closer than we think. Is our religion strong enough, deep enough, to meet these trials? Or is it a fair weather religion, one that will roll about in rough weather and perhaps go overboard just when we have the greatest need of it?

The Church is substantial enough. In her sacraments, her prayers, and her family life are all that the Christian soul needs to weather any storm of the spirit. But these things must be made one's own; they must be firmly fastened down in the cabin of one's life, before they can be safely relied upon. Then, when our ship sets out to sea and meets the hurricane that may be in store for it, we know that we can rely upon these powerful, soul-saving realities when we need them most. —The Living Church.

MAKING YOUR WILL

This booklet gives valuable hints on making your will.

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One of the few women ever appointed to the faculty of an Episcopal theological seminary, Dr. Adelaide T. Case, who teaches religious education at the Theological School, Cambridge, Massachusetts.

WOMAN EDUCATOR ON FACULTY TRAINING EPISCOPAL CLERGY

Cambridge, Mass.—The Episcopal Theological School here announces that Adelaide T. Case, Ph.D., Litt. D., who has been professor of education at Teachers College, Columbia University, New York, has joined its faculty as professor of religious education. Dr. Case will be one of the few women ever to serve on the faculty of an Episcopal theological seminary.

While at Teachers College, Dr. Case served for ten years as educational advisor to the Woman's Auxiliary of the Episcopal Church. She is a native of St. Louis, a graduate of Bryn Mawr College, with graduate degrees from Columbia. She is active in work for peace and for Church unity, and for relief of refugees. She has also had many contacts with educational and religious groups among Jewish people.

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APPORTIONMENTS FOR 1941

	1941 QUOTA	Received from		Total Receipts	Balance Payable	*Convo- cation Assess- ment	Amount Received	Episcopal Endow- ment
		Parishes and Missions	Auxillaries					
OAHU								
St. Andrew's Cath. Parish.....	\$1,540.00	\$ 300.00	\$ 200.00	\$ 500.00	\$1,040.00	\$ 860.00	\$ 860.00	\$ 462.00
St. Andrew's Haw'n Cong.....	487.00	437.00	50.00	487.00		130.00	130.00	16.00
St. Peter's Church.....	635.00	615.00	20.00	635.00		73.00	73.00	14.00
St. Clement's Parish.....	612.00	636.00	70.00	706.00		133.00	133.00	47.00
St. Elizabeth's Mission.....	325.00	310.00	15.00	325.00		73.00	73.00	10.00
St. Luke's Mission.....	120.00	125.00	1.00	126.00		30.00	30.00	
Holy Trinity Mission.....	172.00	146.00	5.00	151.00	42.00	37.00		
Epiphany Mission.....	203.00	185.37	20.00	205.37		45.00	45.00	
Good Samaritan Mission.....	81.00	80.00	1.00	81.00		8.00	8.00	3.00
St. Mark's Mission.....	195.00	195.39		195.39		30.00	30.00	10.00
St. Mary's Mission.....	85.00	96.81		96.81		30.00	30.00	
St. Alban's Chapel (Iolani).....	257.00	275.00		275.00		37.00	37.00	10.00
St. John's-by-the-Sea.....	56.00	51.00	5.00	56.00		8.00	8.00	3.00
St. Stephen's, Waiialua.....	81.00	81.00		81.00		8.00		
Moanalua Sunday School.....	10.00	10.00		10.00		8.00	5.00	
St. Andrew's Priory.....	228.00	226.00	2.00	228.00		25.00	25.00	
Cathedral English School.....	58.00	58.00		58.00		5.00	5.00	
Young People's Fellowship.....	28.00				28.00	5.00		
Order of Good Samaritan.....	57.00	45.34		45.34	11.66	7.00		
MAUI								
Good Shepherd, Wailuku.....	435.00	272.15	25.00	297.15	137.85	75.00	75.00	17.00
Holy Innocents', Lahaina.....	230.00	180.00	50.00	230.00		45.00	45.00	5.00
St. John's, Kula.....	40.00	37.96	3.00	40.96		15.00	15.00	9.00
HAWAII								
Holy Apostles', Hilo.....	275.00	101.91	25.00	126.91	148.09	55.00		29.00
St. Augustine's, Kohala.....	124.00	87.71	26.00	113.71	10.29	30.00	30.00	5.00
St. Augustine's (Korean).....	15.00	5.00		5.00	10.00	14.00	8.00	
St. Paul's Makapala.....	68.00	68.00		68.00		14.00	14.00	1.00
St. James', Kamuela.....	43.00	43.00		43.00		14.00	12.00	
St. Columba's, Paauilo.....	85.00	85.00		85.00		30.00	30.00	3.00
Christ Church, Kona.....	225.00	36.16	75.00	111.16	113.84	74.00		4.00
St. James', Papaaloa.....	196.00	186.00	10.00	196.00		30.00	30.00	8.00
KAUAI								
All Saints', Kapaa.....	238.00	218.00	20.00	238.00		62.00	62.00	4.00
St. Paul's, Kekaha.....								
St. John's Mission, Eleele.....	25.00					10.00		1.00
MOLOKAI								
St. Paul's, Mauna Loa.....	12.00	1.55		1.55	10.45	5.00		1.00
Holy Cross, Hoolehua.....	23.00	13.20		13.20	9.80	5.00	2.00	5.00
TOTALS.....	\$7,264.00	\$5,208.55	\$ 623.00	\$5,831.55	\$1,557.88	\$2,047.00	\$1,815.00	\$271.00

*"CONVOCATION ASSESSMENT" is made up of: 1. delegates' traveling expenses, printing of Journal and other Convocation expenses; 2. \$1,000.00 interest for existing Diocesan debts and 3. \$200.00 for Hawaiian Church Chronicle.